12:Murphy E-5 (1952-1953) 1960
SQ13 Mundurucu SQ13

571 578 592 males is extremely close knit and is probably the most cohesive group in Mundurucú society. Such is the emotional bond between the women of these groups that I know of [762] one who committed suicide because of alienation from her two sisters and house mates. But beyond the extended family, conflicts between individual women or households are common. All women of the household generally join with a member in her antipathy for another woman or household; this, of course, follows from the fact that the housemates are closely related to each other, which complements the allegiance arising from co-residence.

521 578 Hostility between the women generally takes the form of malicious gossip. My wife, Yolanda, was the recipient of most of the confidences that passed among the women, [123] which constituted one of our most valuable sources of information. Coleta, an Indian girl who lived in our house [115] and worked for us, used to regale Yolanda by the hour with tales of adultery and of the promiscuity of certain women. Coleta was an excellent source of such data, as she herself was well known for waywardness in affairs of the heart. And we usually managed to learn by this means of the well-repressed hostilities in the village, of fears and accusations of sorcery, and in general of relations between the sexes. Yolanda's participation in the gossip network brought her even closer to the women, and they, in turn, gossiped about her. One of the favored places for the exchange of female information and opinion was the shed where farinha was made. The women usually chatted animatedly as they worked there, but as soon as one left the group, the heads of the others drew together and she was thoroughly discussed; after a couple of months of residence in the village, the same thing happened, as we had no difficulty finding out, when Yolanda left their midst. Gossip is the chief form of expression of antagonism among